

## SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, DECEMBER 30, 1854.

## TO CORRESPONDENTS.

M. A. C. BREWSTER.—The second volume of "Spiritualism" will be issued soon after the first day of January, enclosing, when we will immediately forward it to your address. Your remittance will cover the book, helping the postage, and will have a balance to your credit of five dollars.

"THE Mysterious Answer"—It is too late now for us to begin to enquire in a place in our columns.

"The Sleepy Hawk."—These lines exhibit considerable feeling and the sentiment is good, but they are too impudent as poetry to entitle them to the space that would necessarily occupy.

"WE ARE A HAPPY LITTLE BAND, MOTHER."—The book containing the above is an imitation of some which appeared in a number of the "Yankees," and which Mr. H. H. West writes some time since to us.

"A CHRISTMAS CAROL."—Many of the author's thoughts are very well, but the attempt to express them in rhythmic numbers is unmeaning. It is the desire to write in plain prose that fails in an attempt to do so.

## THE SPIRIT GIVETH LIFE.

A superficial system of philosophy will always be material in its nature, since it regards only the outward forms and visible phenomena of the Universe, while a profound philosophy will necessarily be spiritual, because it seeks the mysterious depths of existence, and aims to discover those hidden laws and spiritual forces on which all physical developments depend.

The deepest philosophy will, therefore, be the most religious, if not in the popular apprehension, at least in a rational and true sense.

If "the devout Astronomer is mad," it would seem that all our investigations into Nature should serve but to deepen the reverence of the truly rational mind.

Those who look at Nature from without—who question her oracles from the world's remote position—never hear the responses from her innermost shrine. They know as little of her divine utterances as the traveler, in a strange land, may know of the forms of worship peculiar to the country he is in, while he only gazes from a distance at the walls of its temples.

We must enter the divine precincts—breathe the spiritual atmosphere—and bow at the altars from which the incense of perpetual worship ascends.

Standing within the veil, we discover that the illuminated seers, and the inspired poets and prophets of all ages, in their sublimest moods, have but echoed the voices of Nature, or spoken the words of God, from out the inner courts of his Sanctuary.

The vital principle in all things is *Spiritual*. In every object we trace the presence of a power, greater than all material things, as the actuating principle is superior to the gross forms it governs.

The comparative immobility of matter, in its inferior combinations, is incompatible with the existence of the superior forms and functions of organized being.

The susceptibility of matter to motion must be increased by the attenuation of the physical elements, in order to develop those changes and combinations, among the ultimate particles which are indispensable to organic formation.

It is evident that, among the more ethereal conditions which matter assumes,

the atomic relations are constantly changing; and as we traverse the great spiral of ascending life, the forms in each succeeding gradation become more curious and beautiful, and their functions the more mysterious and divine.

Enthroned above the dead elements in an unparted essence, is the spiritual power from which their vitality is derived.

The meonest form in Nature—the feeblest thing in which the living principle is enshrined and revealed—receives the quickening energy from the infinite Sensorium.

From Nature's great heart the vital currents flow out through all the arteries of Being.

All life is the action of Mind on Matter; it is the revelation of a spiritual presence—of God's presence!

If we ascend to those sublime heights, where thought holds her weary pinions, and aspiration seeks repose, or, if we descend into the mysterious and fathomless abyss—to the vast profound, where the shadows of nonentity vail the germs of existence—in every place, and in all natures, is God revealed.

In the endless cycles of material and spiritual development—from the deep Center to the undiscovered circumference of being—His thoughts are written, and from all spheres accessible by men or angels, it is revealed that, "the Spirit giveth life."

**FRIDGES OF SPIRITUAL SCIENCE!**—We congratulate you on the signs of promise which accompany the advent of the New Year. To you the morning of the Resurrection has indeed come! The stone is already rolled away from the door of the sepulcher, where so many wept over their buried hopes. During the past year great numbers have heard, as it were, the voice of an angel, calling them from the death of unbelief to a living consciousness of the life immortal. Angels are now their companions, come to soften the asperities of outward existence. The pale mourner, who heard a requiem for the dead in every passing breeze, and wildly, from the depths of his grief, questioned the silent stars for some tidings of the absent and the lost, now feels that the objects of his devotion are neither lost nor absent. To his awakened consciousness and illuminated vision they are ever present, and stand unvailed before him in the beauty of their sublime estate. Not from afar do they speak to him now, but the very sanctuary of his earthly home is hallowed by their presence and their ministry. Seraphic fingers touch the chords of mortal life, so long and so rudely swept by every storm of passion, and the golden strings vibrate to the music of celestial spheres. To thousands life has a new, and deeper, and a holier significance. To-day a flood of light and inspiration is sweeping over the world, and the spirits of the awakened and redeemed, beautiful in the sphere of divine activities, walk before us. The world wherein the interior soul shall yet realize its aspirations, appears to the recovered vision of man. Once more Seers and Prophets gaze into the opening heavens, and are amazed at the light, as if a great orb had suddenly appeared in the firmament, before whose rising splendor the stars might retire, and the sun delay his coming. Go in spirit to the poor captive, and for a while share his lonely lot, where night is unbroke, and darkness spreads her sable wings over all his waking hours, while the years pass slowly and uncounted away. Open the prison doors and release the captive; let the sun shine on him, the free mountain air fan his cheek, the music of birds and the meane of flowers charm his senses once again, and the intense joy of recovered freedom shall witness to us all how grateful to the aspiring soul, in the midst of its darkness and imprisonment, is the spiritual light, liberty, and inspiration of To-day!

But this is not alone a season for congratulation; it is an occasion of peculiar responsibility, and a time for earnest thought and self-examination. When old foundations are unsettled by the force of new ideas, and a revolution, in the

minds of men and the institutions of a people, becomes inevitable, great prudence and sagacity are necessary on the part of those who sustain intimate relations to the movement. Even the wisest counsels, if sanctioned by the best example, may not wholly restrain the thoughtless in the hour of their delusion. Every revolution, whether in the political, social, or religious ideas and systems of the world, is attended with individual examples of great extravagance and folly. The most sacred cause may not hope to be exempt from such unhappy illustrations of human rashness and weakness. Men are not all philosophers. Thousands who were never moved by a deliberate and rational conviction, yet act their part in the daily affairs of the world—and they must act—and if action be not the result of calm reflection and far-seeing intelligence, it may be the offspring of blind impulse or sudden caprice. The analysis of history are disfigured by numerous instances of this kind, wherein the violent passions have run riot, and madmen have claimed abolition, for their recklessness and self-abandonment, in the abused names of Freedom and Reform. Let

the friends of the great spiritual movement, which is now attracting the attention of the civilized world, consider these things, and wisely improve the experience of the past, that we may escape the consequences of misdirection, fanaticism, and passion, and be filled with the spirit of wisdom, which is the spirit of God.

## THE LADIES' FAIR.

The Ladies, associated with Miss M. A. Dow in the management of the institution known as the Ladies' Humanitarian School, opened their Fair in aid of said school on Thursday evening of last week, at No. 600 Broadway, when a large number of persons testified by their personal presence and material aid their interest in behalf of Miss Dow and her noble enterprise. The whole company seemed pleased with them selves and each other, and what was better and more to the purpose, they evinced their interest in the cause of Humanity. The Fair presented the usual variety of useful and ornamental articles, with some things not ordinarily met with on similar occasions. Among the latter, we can not omit a brief mention of Mrs. Bradley's remarkable collection of SPIRIT DRAWINGS, executed through her own hand. Whatever may be the judgment of critics respecting their conformity to artistic rules, they are certainly very curious; and as specimens of delicate shading, we think they can hardly be surpassed. That they are, in the most essential sense, executed by an invisible intelligence, and not by the medium, is now universally accredited. The exhibition of the drawings contributed very much to the interest and the proceeds of the Fair. A piece of shell-work, in the form of a cathedral—the handiwork of Mr. Whitney, editor and proprietor of the *Path-finder*—was an elegant contribution. This work was performed by Mr. W.'s own hand, during his convalescence from a severe illness, and displays great taste and patience.

The Fair continued through the remainder of the week, closing on Saturday evening. We were present on Thursday and Friday evenings. The hall was full, and the visitors, magnetized by an array of warm hearts and bright faces, tarried until a late hour. There was some speaking by Mrs. Rose and several gentlemen, and the entertainment was further diversified by vocal and instrumental music. At the time of going to press, the amount received of the Fair had not been ascertained.

## A DISINTERESTED WITNESS.

The New York *Dutchman*, edited by R. M. Griffin, is very candid in its treatment of Spiritualism and the *TELEGRAPH*. The editor does not profess to be a Spiritualist, but he certainly has the honesty and discrimination to distinguish between calm thought and passionate feeling; between reasons and assumptions, facts and fancies, science and superstition; and we hope he will make the distinctions in such cases as broad and clear as the fundamental differences involved in the subject. The editor reads a short lesson to several members of the editorial fraternity, respecting the injustice of their course in copying only such things concerning Spiritualism as are calculated to deceive the public, by placing the subject in a false light. We are happy to acknowledge that our cotemperary gives additional force to his precepts by a righteous example, as will be seen from the following, which we extract from a late number of his paper:

**SPIRITUALISM**—Much of the country press have been induced to remain silent on this subject who formerly were rabid against it, though we still hear considerable about it. The press which now speaks against Spiritualism usually pick up all the stray paragraphs on the subject which have a tendency to place the Spiritualists in a foolish and ludicrous light. How much better, more consistent with truth and justice, and more liberal toward other people's views, it would be if this class of papers would occasionally give a paragraph on the other side! One half the people who still cry hooray, mad, crazy, fanatic, never have attended a circle, never investigated the subject one hour, and never read any work on the subject. The *SPiritual Telegraph* is the first paper started to discuss this subject, has discussed it in a very liberal manner, and never intruded any argument upon the subject before the people without giving argument, facts, etc. We are not Spiritualists, and regard the leaders in the cause as strong enthusiasts, and as such, ready to assert every thing, at present unaccountable, to originate with Spirits; but still, the *SPiritual Telegraph*—the first paper of the kind started—is very liberal upon the subject, and persons who will take the trouble to read a copy will find it remarkably sane on the subject, and in other affairs (it is by no means entirely devoted to Spiritualism) well posted, advocating the principles of morality, truth, and justice, as taught by the Bible, and in every respect a very readable, well-constructed sheet.

## RULES FOR YOUNG WRITERS

- When you undertake to write for the public, be sure you have something to communicate.
- Let the ideas you would express be well defined in your own mind before you attempt to convey them to others.
- Be particular to express your thoughts in as few words as possible, and avoid a too frequent recurrence of the same terms in similar relations.
- Remember that an idea, when once appropriately expressed, derives no additional force or importance by being repeated.
- Do not begin by selecting the profoundest subject within the whole range of human thought. We recollect an instructive anecdote of a boy, who was presented with a new hatchet, and he straightway got on to the largest log in the wood—and then—he got off again! It is not advisable to take the largest log first.
- If unpracticed in composition, bear in mind that you may exhaust your powers in treating a familiar theme.
- Be sure to discuss the claims of your subject, and keep your own out of sight.
- Always commence where your subject begins, and stop where it ends.

**REMARKABLE PROPHECY.**—The following remarkable prediction was made by F. R. Bacon, who was born in the year 1214, some 640 years ago. "Here," says a certain writer, "is poetry and philosophy wound together, forming a wondrous chain of prophecy." "Bridges unsupported by arches will be made to span the foaming current. Man shall descend to the bottom of the ocean, safely breathing, and treading with firm step on the golden sands never brightened by the light of day. Call but the sacred powers of Sol and Luna into action, and behold a single steersman sitting at the helm guiding the vessel which divides the waves with greater rapidity than if she had been filled with a crew of mariners toiling at the oars, and the loaded chariot, no longer encumbered by the panting steeds, shall dart on its course with resistless force and rapidity. Let the simple elements do thy labor; bind the eternal elements, and yoke them to the same plow."

## PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

## MOVEMENTS OF A. J. DAVIS.

We give place to the following brief note from Bro. DAVIS, that our friends who want him to lecture may know where to address him. As a philosophical and practical teacher Mr. D. has few peers, and his lectures must command attention for their intrinsic merits, while the remarkable powers and singular history of the Lecturer contribute to invest him with a peculiar interest.

PORTLAND, Me., 19th Dec., 1854.

## DEAR EDITOR OF THE TELEGRAPH.

I would write you concerning my journeys, but I do not think them sufficiently interesting to occupy your space. For the most part the people are interested in the "facts of Spiritualism." But there are some minds inclined to investigate the "Principles of Nature." My Teachings consist of Explanations, Illustrations, and Classifications of Laws which are in the constitution of things. I am now giving a course of lectures on Individual and Social Reform. My audiences are not large at all times, but the friends, though few in numbers, are strong in the Right.

My P. O. address will be at "Troy, N. Y., care of E. Waters," till the 6th January, then Auburn, or Syracuse, or Rochester. Yours, A. J. DAVIS.

We should certainly be pleased to have a letter from our esteemed friend, A. J. DAVIS, detailing the incidents of his travels as often as may suit his convenience, and we are sure that our readers would share largely in our pleasure.

## PASSING THROUGH LIFE.

The following brief paragraph is from the Philadelphia *Ledger*:

The Rev. ANTOINETTE BROWN says, that if Providence had given her an "invincible husband and half a dozen children, her salary as a clergyman is ample sufficient to pass them comfortably through life." Here's a hint for a "sick" man—situation comfortable, weather cold, and a young lady freeing her feet in a single bedstead.

We are not quite sure that the Rev. Miss Brown's remark is not ironical. We know something of the salaries of many country clergymen. They are frequently lean and mintrating as the ghost of Calvinism itself. The smallest salary in the world might help a family of half a dozen "through life" quite as much as a larger one, though they might not go through so "comfortably," after all.

J. B. CONKLIN'S RETURN.—From a brief note received from Buffalo, we learn that Mr. Conklin will return to this city on Monday, the 25th inst., and will recommence his circles at his Room, 542 Broadway, on the evening of that day. Mr. C. has excited much interest in Buffalo, and many persons have been convinced of the great truth which is so satisfactorily illustrated by the phenomena which occur in his presence.

## FACTS AND REMARKS.

**DEMONSTRATIONS IN BUFFALO.**—The Buffalo *Age of Progress*, edited by Stephen Albro, describes some interesting proceedings which recently occurred at a spiritual circle in that place, of which the following are the main particulars: The cover of the table around which the circle was seated was removed and thrown on the floor. The table then pressed against one of the mediums, and pushed him to the farthest corner of the room where it turned upside down, shutting him up in the angle of the corner. The table cover then was thrown several times at different persons in the room, hitting them. The table was then moved in all directions; a pitcher of water was thrown at one of the persons present, and partially took effect upon him. A tumbler of water was afterward dashed into the same person's mouth as he opened it to sing. Books and papers were torn to pieces and flung in the faces of persons present; a small and almost good-for-nothing clock, standing upon the mantle-piece, was evanescent, its door torn to pieces, and the pieces, together with the pendulum, face, hands, etc., were thrown about the room, striking the wall and the ceiling. The machinery of the clock was placed in the middle of the floor and set to running with great rapidity, and it kept in motion for an hour or more. While it was running the Spirits called for singing, and they then caused the sounds of the motion of the clock to beat time to the tune very accurately. A pitcher was thrown upon the stove, and thence fell upon the floor, making a noise as though it had been broken into many pieces; but upon examination it was found whole. Various communications, signed by different Spirits, were silently written on different slips of paper without human hands, during the time, and after these proceedings had been kept up until half past eleven o'clock, the Spirits took their leave and the company parted, feeling that they had been much entertained and instructed. It should be added that these demonstrations took place in the absence of a lamp, but it was sufficiently light to enable the parties to see each other.

**SKEPTICISM WORKED OUT.**—A medical man belonging to one of the ocean steamers recently attended, in company with a friend, a spiritual circle in this city where the manifestations consisted in table-tippings. After witnessing the movements for a while, he declared his belief that they were made by some person or persons in the circle, but not by Spirits. As he expressed this idea, all persons except himself withdrew from the table to the back part of the room, but the table continued moving as before. He still declared that the phenomena could not be spiritual, when his chair was quickly drawn back several feet; and whenever he repeated his declaration of skepticism the same movement of his chair would occur. He afterward left the room and walked down Broadway, occasionally saying in his mind, "It can't be Spirits," but whenever he mentally repeated this declaration, an influence would thrill through him depriving him of all strength and compelling him to sit down. He afterward stopped at a hotel and detailed his mysterious experiences to a friend, ending with the usual declaration, "It can't be spiritual," but on repeating the latter expression his chair was jerked back again several feet, and so the manifestations followed him wherever he went, until he was forced to resign his skepticism and acknowledge that they were spiritual.

**DECISIVE TESTS OF SPIRIT-IDENTITY.**—A friend who requests that names should be suppressed in this relation, mentioned to us the following facts witnessed by him at a recent circle: The medium, while external consciousness was entirely suspended, said: "Adeline is here." He said that the Spirit was formerly an acquaintance of Mrs. D., who was present. That lady, however, had no recollection of a deceased acquaintance of that name, and the Spirit, for identification, proceeded to describe the place at which they had last met. The description was so perfect in every particular that the lady instantly recognized it, and thus knew the Spirit. She asked the latter what was the cause of her death, and was answered that she was murdered by a young man who had crushed her life out by pressing his knee upon her chest. She said that the young man was imprisoned for the act for seven years, and she even mentioned his name. Mrs. D. recognized the statement as correct in every particular, though it was certain that the medium had never known anything of the circumstances.

The same circle met on the evening of the same day, when the Spirit, "Adeline," appeared again, and said to a person present, "Tell your aunt that she must get rid of that habitual coldness of the feet, and that headache, or the consequences may be serious." The lady said it was true that she did experience much difficulty from coldness of feet and from headache, but that she had never mentioned this fact.

**REMARKABLE PROPHECY.**—The following remarkable prediction was made by F. R. Bacon, who was born in the year 1214, some 640 years ago. "Here," says a certain writer, "is poetry and philosophy wound together, forming a wondrous chain of prophecy." "Bridges unsupported by arches will be made to span the foaming current. Man shall descend to the bottom of the ocean, safely breathing, and treading with firm step on the golden sands never brightened by the light of day. Call but the sacred powers of Sol and Luna into action, and behold a single steersman sitting at the helm guiding the vessel which divides the waves with greater rapidity than if she had been filled with a crew of mariners toiling at the oars, and the loaded chariot, no longer encumbered by the panting steeds, shall dart on its course with resistless force and rapidity. Let the simple elements do thy labor; bind the eternal elements, and yoke them to the same plow."

**BRIDGES UNSUPPORTED BY ARCHES.**—The following remarkable prediction was made by F. R. Bacon, who was born in the year 1214, some 640 years ago. "Here," says a certain writer, "is poetry and philosophy wound together, forming a wondrous chain of prophecy." "Bridges unsupported by arches will be made to span the foaming current. Man shall descend to the bottom of the ocean, safely breathing, and treading with firm step on the golden sands never brightened by the light of day. Call but the sacred powers of Sol and Luna into action, and behold a single steersman sitting at the helm guiding the vessel which divides the waves with greater rapidity than if she had been filled with a crew of mariners toiling at the oars, and the loaded chariot, no longer encumbered by the panting steeds, shall dart on its course with resistless force and rapidity. Let the simple elements do thy labor; bind the eternal elements, and yoke them to the same plow."

**SESSION OF TUESDAY, DEC. 19TH.**

Remarks were made by Mr. West, Mr. Levy, and others, embracing facts and deductions tending to illustrate the vexed question of "Evil Spirits." Mr. West avowing his compulsory faith in their existence, and Mr. Levy denying the same.

Dr. Gray read the following communications. One was a letter from Mr. Conklin, detailing facts which he had witnessed in Mr. Koons' Spirit Room, in Ohio; the other was from Mr. Stephen Dudley, of Buffalo, addressed to the editor of the *Age of Progress*, and published in that paper of Dec. 10th.

(The letter referred to will be found in another column.—Ed.)

## NEW YORK CONFERENCE.

DEC. 12, 1854.

The subject proposed for consideration this evening was—The Facts and Results of Individual Experience in Modern Spiritualism. Mr. Britton was asked, "What profit other than to his pocket he had derived from that source?"

Mr. Britton replied, in substance, that the effect of his faith in, and advocacy of, Spiritualism upon his pocket had been for some years past not exactly in the direction of "laying up treasures on earth;" and there was still "room to let" in that interesting locality. Still, to him, Spiritualism had been beyond all price. A man will be as he thinks and feels. His acts are simply the ultimate of his thoughts. We see the proof of this throughout the whole field of human activity; in the arts and sciences, education, government, in fact, everywhere. It may not be that any man fully realizes his ideal, but his outward acts are an attempt to embody it, and they show the moral and intellectual status of the man. In the *ratio*, then, of the elevation of thought, will be the purity of life. He did not claim that Spiritualism had yet accomplished all its glorious destiny in him, but he was sure it had done much. It had settled on the invulnerable basis of demonstration what he conceived to be the highest ideal of human thought, and this must react upon the life. It is impossible to be a genuine Spiritualist without a corresponding impulse being imparted to the religious feelings. It may not affect him in the external and popular sense of the term, but it very truth the true Spiritualist must be a religious man. The natural result of Spiritualism is to subjugate the senses to the soul, to bring the passions under the dominion of reason. When this is done, then will Spiritualism have accomplished its mission in us, and not until then the subjugation of a human soul to itself, and the development of its immortal manhood, is its highest aim and its most glorious victory.

Dr. Young expressed himself glad of the opportunity to confess that Spiritualism had done much for him as yet. He thought there was not enough known about it to be of much use to any one.

He thought we were proclaiming our faith in the popular sense of it.

He was not, however, to get up more than a *ghost* in Philadelphia.

Mr. Clark related some curious facts which had recently been

Brooklyn, at the house of a gentleman of undoubted integrity.

One evening, week before last, while the gentleman

was absent on a visit to Lowell, Mass., and the parlors were

lower part of the house and another family occupying the

second floor above, he heard footsteps overhead, then a loud clatter. This induced

go up and inquire of the family above what was going on,

found them as much surprised as himself, they attributing it

expected return of his wife from her visit. They retired to bed

noise still continuing. (It will be understood that the gentleman

had been to a *ghost* party, to see what was going on.) On doing so, the

parlors, to see what was going on. On doing so he found

of furniture in them displaced, and piled up or otherwise

grotesque attitudes, *so as to excite his laughter* at the con

descended.

Mr. West related some other facts, going to show the exis

ence of Spirits. The manifestations at Dr. Phelps' house in</



